

A  
SERMON  
BEFORE HIS  
MAIESTIE at White-hall  
the first of May  
1614.

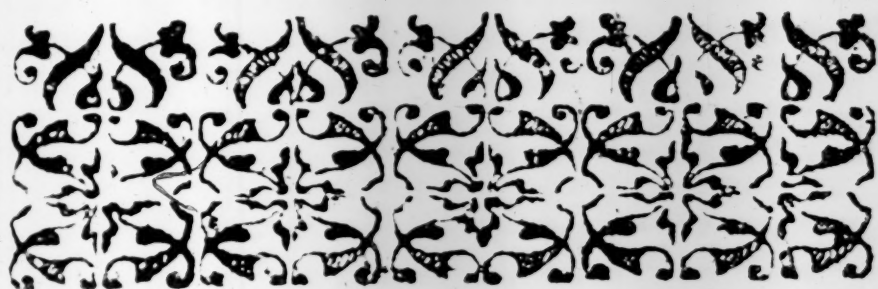
By N. S. Chaplain to the L. B. of  
BATH and WELLES.



LONDON  
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1614.

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TO  
THE RIGHT  
Reuerend Father in  
God IAMES Lord Bishop of  
BATH and WELS, my  
gracious Lord, eter-  
*nall happinesse.*

My good Lord.

**H**aving bin al-  
waies (as euer  
I shall be) de-  
rosius, yea studious to ex-  
A 4 presse

## The Epistle

presse some gratitude for  
many favours, & yet  
(such is the disproportion)  
am to seek. And though  
by this simple Dedicati-  
on I may seeme, and per-  
haps, in your noble cour-  
tesie, to you, somewhat  
gratefull: yet I knowe,  
your Lordships Patro-  
nage will bee to me more  
gracefull; so that by this  
performance, I am but  
further engaged, and by  
such

## Dedictory.

such tender, more indebted. Only now (and I rejoice in it) the world shall know what thanks, what reverence, what duty I owe to your so good, so gracious greatnes. And therefore haue I, who hitherto haue resisted the presse, giuen way to them that haue pressed me to it, not more to satisfie their importunitie, then to testifie my service and obser-

## The Epistle

obseruance to your Lord-  
ship by this meanes, who  
haue beene the procurer  
of my best meanes, hope-  
ing withal that this weak  
endeuour, howsoeuer to  
your Lordship it is in-  
deede a worthlesse offer,  
yet to some (among so  
many readers) it may  
not bee an altogether  
fruitlesse labour. And  
here I present it in the  
plaine name of A Ser-  
mon



## Dedictory.

mon, not intituled like a  
ballat, or a play (the fond  
humor of some) but as it  
is, now brought from the  
eare to the eye, from a  
transient hearing to a  
deliberate reading, if  
not well done, well meant;  
if ill taken, mistaken; my  
chiefe scope being the  
honour of God, and dis-  
charge of my conscience.  
And yet should I be sor-  
ry, to giue distast to anie  
of

## The Epistle

of worth or iudgement  
in any point of moment  
But for rudenesse  
stile, which I deny not,  
ignorance of Court-fa-  
shion, which I confesse,  
liberty of speech, which  
I professe; but alwaies (as  
neere as I can) within  
the bounds of modestie  
and discretion, I hope  
vvith charitable fauor,  
they will bee accounted  
but second and inferior  
respects

## Dedicatory.

respects, that no vvaie  
should preponderate the  
service and glory of God.  
Whatsoever it is, it is  
now yours, my Lord, and  
appertaines to your pro-  
tection, who already, as a  
chiefe cause vnder God,  
haue giuen it essence, &  
as an honourable guide,  
haue broght it into so high  
a presence. Therefore,  
as your Lordships right,  
and my dutie, I humbly  
offer

## The Epistle

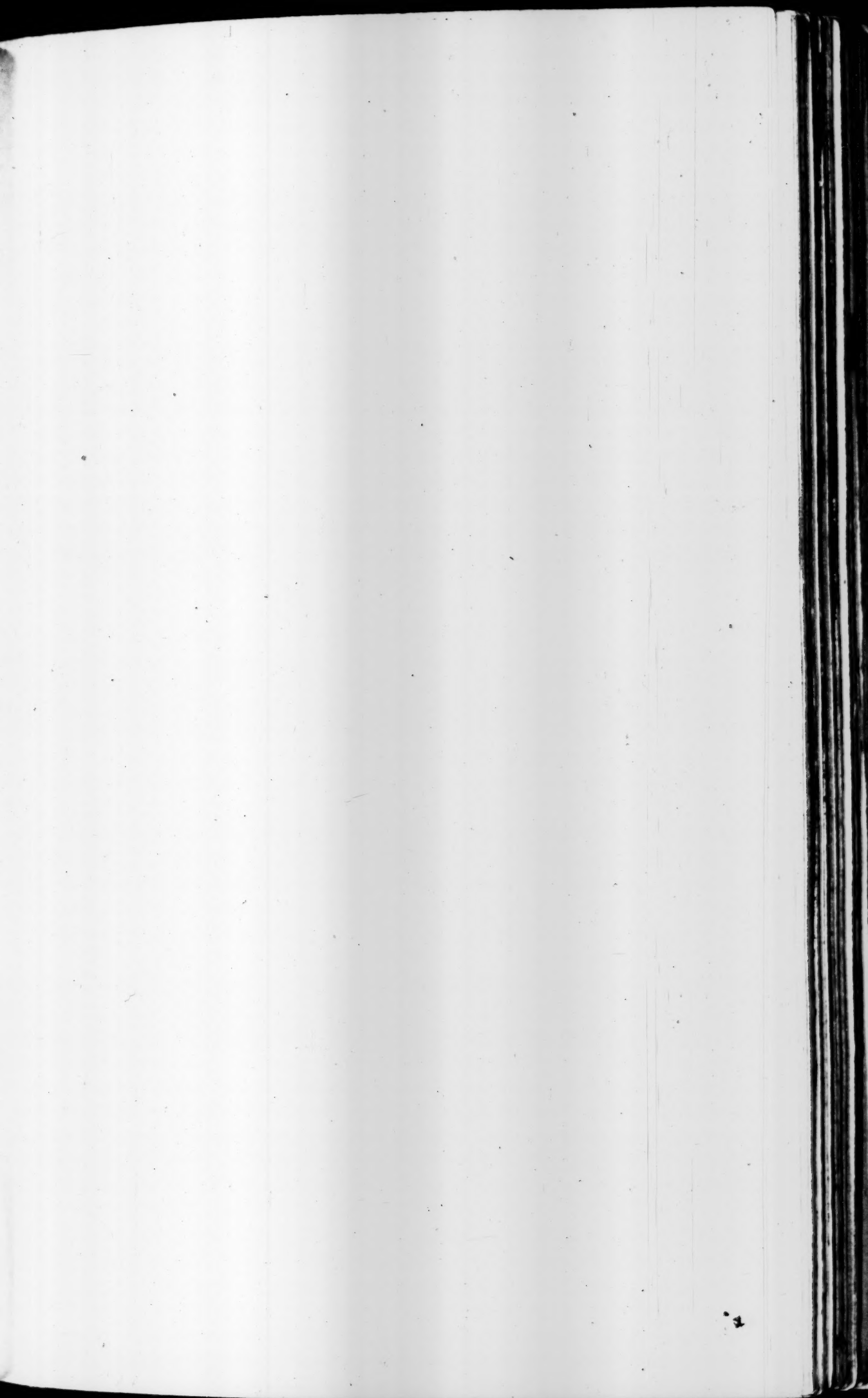
offer it to your al-gracious acceptance, and gracefull countenance, beseeching the King of grace and glory to augment, and continue the grace & honor you are in to the good of his Church, and your eternal glory.

July vj. 1614.

Your Lordships most  
humbly and entire-  
ly devoted,

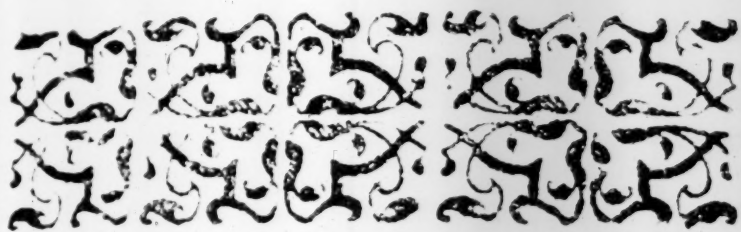
Norwich Spackman.





*Faults escaped in printing.*

**P**Ag. 7 line 1. read, and a perfect direction, p. 36  
l. 13 for the r. and p. 40 l. 9. put out and p. 41  
l. 9. for he r. she p. 44 l. 9 for be r. doe p. 48 l. 17  
r. Modore p. 50 l. 12. for receiue r finde, & l. 15.  
for soules r. sonnes p. 51. l. 11. r. of the p. 52 l. 13.  
for soule r. sonne & l. 17. for belceue, r. before. p.  
53. l. 11. r. in regard of that &c. p. 54. *in the margin*  
Remit. Exam. par. 1. de Op. bon. qu. 2. p. 58. l. 1.  
put our and. lin. 16. r. our righteousness. p. 65. l. 6.  
r. vulture. p. 67. *in the margin* for blessed r. pre-  
ferred.



A  
SERMON

Preached before his Ma-  
iestie at *White-hall*.

MATH. 9. VER. 13.

But go ye and learne what this is:  
I will haue mercy, and not sa-  
crifice.



THE Pharises,  
as they were  
curious obser-  
uers, so were  
they malicious interpreters,  
and inuiours censurers of  
B Christs

Mar 3, 2

Mat. 9. 34

Mat. 12. 10

Mat. 11. 19

*Christs blessed actions ascrib-  
 ing the vertue of his mira-  
 cles to the power of the diuel.  
 He casteth out diuels thro-  
 rough the prince of di-  
 uels; and the Piety of his  
 workes, to the breach of the  
 lawe: Is it lawfull to heale  
 on the Sabboath day? and  
 his charity of cōuersing with  
 sinners, to impurity of life.  
 Behold a glutton, a drin-  
 ker of wine, a friend to  
 Publicanes and Sinners.  
 Such was the force of their  
 enuie, and craft of their hypo-  
 crisie, that both by secret de-  
 traction, and open calumna-  
 tion,*



tion, they robbed him of the honour of his most excellent laudable workes; and vnder a cloaked shewe of sanctitie, proudly magnified their owne vnrighteous righteousnesse. But, our Lord, though all his actions were truly iust beyond exception, and might haue fully satisfied vvithout apologie, yet to approue his rightfull proceedings, and reprooue their spitefull murmurings in all his bickerings with them, vouchsafeth them reason, wherewith (had they but returned a due attention) they might haue beene as

Mar. 3. 24

Mat. 12, 11

Mat. 9. 12

graciously converted, as they  
 were powerfully convinced.  
 For how iudiciously doth he  
 answer when they charge  
 him with the diuel; Euen  
 kingdome diu'ded against  
 it selfe cannot stand? How  
 iustly doeth hee reply when  
 they object the Sabbath  
 breach. Which of you ha-  
 uing a sheepe fallen into a  
 pit on a Sabbath day, will  
 not lift it out? How irrefra-  
 gably here dooth hee refute  
 them, when they taxe him for  
 companying with sinners.  
 The whole haue no need  
 of the Physicion? and there-  
 fore

for deservedly doth hee reprehend them, when he addes, But goe ye and learne &c. Their dull heads could not, nay their malicious hearts would not conceive that hee did any thing agreeable to reason, scripture, and his office; but whiles they wrongfully accused him for his deeds of mercy, they wilfully resisted both God and Nature: God that commaunds Nature that inclines to pittie, and whiles they loftily disdained the lowlinesse of his conuersing, they ignorantly, or rather impudently denied the end of his

comming; imagining in their  
high conceits, that the Messias  
as should bee an associate of  
Princes, no companiō of Pub-  
licanes, that he should be more  
delighted with the learned than  
pleased with the simple, that he  
should rather reward the iust  
then reclaim the sinner. There-  
fore he giues them here a sharp  
reprehension; yet withall, a  
sweet instruction, tempering  
his wine with oyle, which  
though it were vnprofitable  
to them (because, beeing un-  
capable of the remedie, their  
maladie was incurable) yet to  
vs it may bee both a wholsome  
cor-



# before the King.

7

*correction to leaue our ill, a  
perfect direction to do his wil.*

*Here then painely the parts  
are two, a Reprehension;*

*But go ye and learne &c.]*

*and an Instruction; I will  
haue mercy &c.] In the first*

*I note (1) the manner, it is  
with some indignatiō, but go]*

*(2) the persons, they are the  
Scribes and Pharisees, goe*

*ye] (3) the fault, it is their  
ignorance of what they preten-*

*ded to knowe, but goe yee  
and learne what this is): In*

*the second I obserue (1) what  
it is that God willeth, chari-*

*table and vertuous acts, I will*

*The parts.*

I

A Repre-  
hension.

B 4

haue

haue mercy) (2) What hee  
reiecteth, hypocritical outward  
worship, and not sacrifice)  
of which by Gods grace vve  
breuitie in order, and first of the  
reprehension with the manner

But goe) To knowe how  
The māner. reprehend aright, is one of the  
greatest difficulties incident to  
humane discretion; and yet it  
is easier knowne then done, &  
sooner may wee prescribe a rule  
then practice it, both by reason  
of the different dispositions of  
the delinqueqnts, some being  
weake, some lesse-flexible,  
some intractable; and because  
of the diuerse affections of the  
repro-

reprovers and corrigidors  
themselves, whom either igno-  
rance disables, or fauor with-  
drawes, or feare deterres, or  
fury transports, among all  
which, as among so many rocks,  
how hard it is to escape the too  
too often wrackes of wittes,  
doe piteously declare. Yet for  
all this sinne must bee checkt,  
and error must bee restrained,  
least vnder pretence of suppo-  
sed defects in our selues, or re-  
spects to other, they gather  
head and like the vnruly sea,  
breake downe the banke and o-  
uerwhelme the land with Athe-  
ous and superstitious impietie.

Against

Against whose swelling surges,  
and now spreading waves, both  
tong, & heart & hand, & all  
our powers must be employed.  
And beter it is that they whose  
office bids it, should rather ha-  
zard the reputation of their  
iudgement among some more  
critick then Christian opini-  
ons, by rough & sower reproofe  
of sinne, then purchase the esti-  
mation of faire behavior, and  
sweet deliery by speechless suf-  
ferance, or smoothing flatter-  
ie. I graunt a temperate and  
timely taciturnity is as good as  
an oration, but vnseasonable  
silence is as bad and base as  
dumb-



## before the King.

II

dumbnes, and sometime a con-  
niency may bee religious po-  
licie, but continual winking is  
worse then blindnesse, and a  
daily permitting of euill, is  
no better then consenting to  
it. Wisdome auerres, there  
is a fit time for all things, &  
reason inferres, it is foily to  
neglect it, and what that Phi-  
losopher spake to one that ve-  
rie grauelie sayd nothing, when  
there vvas neede of his replie,  
*ἔι μὲν ἡλίθιος σοφός, εἶδε σοφός ἡλίθιος*  
is for the most part true, if a  
foole holde his peace, hee  
doth vvisely, but if a Wise-  
man (when hee should speake)  
hee

Ecd. 3. 7

Saronides.

Cel. Rhod.  
lib. 29. ca. 8.

he doth foolishly, words and reprooves being, inaeed, to be moderated by silence, but silence by opportunity. And as it were a senselesse and bootlesse pitty for a Captaine in the midst of the battell, in the daunger of his fortunes and life, to crie *parcite sanguini*, O spill not blood, so in this warfare of our life (for it is a continuall encounter with others, or with our selues) and in the conflict with sinne, which for Gods honour and our owne safetie, we are to vndergoe, either cowardly to eschewe, or coldly to pursue our enemies. What

it but betraying of the cause,  
 losse of the field, ruine of our  
 liues, damnation of our soules?  
 Shall G O D bidde crie a-  
 loud and spare not, lift vp  
 your voyces like trumpets,  
 strue for trueth to death,  
 and defend iustice for thy  
 life; and shall any of vs close-  
 ly and faintly say vnto himsele,  
 they are carelesse and obstinate,  
 it is as good let them alone, I  
 may be endaungered, they not  
 mēded; or shal any that heares  
 sinne, his sinne iustly and iudi-  
 ciously reprovēd, or say or think  
 this fellow is beside his text, hee  
 prates, not preaches, he rayles  
 not

Isa. 58. 1

Eccl. 4, 28

he doth foolishly, words and reprooves being, indeed, to be moderated by silence, but silence by opportunity. And as it were a senselesse and bootlesse pittie for a Captaine in the midst of the battell, in the daunger of his fortunes and life, to crie *parcite sanguini*, O spill not blood, so in this warfare of our life (for it is a continuall encounter with others, or with our selues) and in the conflict with sinne, which for Gods honour and our owne safetie, we are to vndergoe, either cowardly to eschewe, or coldly to pursue our enemies. What



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Isa. 58. 1

Eccl. 4, 28

Luk 11.37  
15. v. 15

Mat. 23. 27

Act. 7. 53.

not rebukes? we doe no more,  
nay we dare not do so much, as  
Christ and his Apostles, though  
there should be as much neede,  
he durst call Herod foxe, the  
master of the Synagogue hypo-  
cite, the Scribes and Phari-  
sies Vipers and sonnes of  
the diuell, and Saint Steuen  
calls the Iewes traytors and  
murtherers, Saint Paul the  
Galathians fots and fooles:  
and shall any thinke the wisely-  
zealous Preacher impatient,  
whiles they are impenitent? wil  
they exa<sup>c</sup>t good words, that ne-  
uer doe good deedes? Can  
they taxe him for libertie of  
speech

speech, that set no boundes  
vnto their sinne? Mihi a-  
liquando arguere permis-  
sum, sayth Saint Ambrose,  
tibi nunquam peccare, wee  
haue commission to reprove,  
they haue no vvarrant to sinne.  
But alas vvee dare not exe-  
cute it, wee can bee content to  
see in some all sinne to affront  
vs, and not meddle vvith it,  
to suffer honesty and truth to be  
cast from the wall; yea from  
the vvorld and not bee mooued  
at it. Shall I call it pati-  
ence, or apathie, or impie-  
ty? In Philosophers perhaps  
it may bee patience, in fooles  
it

*Amb. ser. 65*

it is apathie, but in Priests impietie, who are alwaies bound to expresse a serious dislike, either by godly sorrow, or zealous anger. When sinners will not repent we must lament, but where there is no hope of reformation, there must we shew our indignation to remoue iudgement from our selues, excuse from them, scandall from the truth. If they wil not be taught by our instruction, nor warned by our admonition, nor moved by our affection, nor mended by our correction, then may wee, then must wee give them the reiection, and either  
with



with the Apostles, shake the  
dust off our feete, or with  
our Saviour at least, bid them  
goe, let them bee what they  
will: but goe ye)

For not only the Scribes and  
Pharises, but all sorts of men  
are here comprised that either  
are great in place, or in their  
owne opinion, who as they  
haue no priuiledge from er-  
ror, so haue they no protecti-  
on from reproofe; but as their  
examples are imitable, so their  
faults are blamable. Other-  
wise, how could inferiours at a-  
ny time be amended, if supe-  
riours might not sometime bee

<sup>2</sup>  
The Per-  
sons.

reprehended? therefore go ye.  
All men haue one entrance into  
the world, a like danger in life,  
the same necessitie of death; re-  
spect cannot change nature,  
nor circumstance alter sub-  
stance: a great man is a man;  
a man hath a body and a soule,  
both haue their diseases, which  
greatnes can neuer diminish,  
but oftentimes augments. And  
therefore as in a bodily infirmi-  
ty of some noble personage, the  
Physician takes him in hand,  
not as a Noble-man, but as a  
man, and physickt hee must bee,  
though with better atten-  
dance, more exquisite medi-  
cines;

cines, skilfuller Doctors: so in the sickness of the soule (if he wil be recovered) hee must be dealt with as a sinner, and (as occasion serues) reprov'd he must be, but by the best meanes, the fittest opportunities, the wisest men; Non omnia possumus omnes: all cannot, all must not doe all; Abraham & Isaac goe vp to the mountaine, the servants and the young-men abide beneath with the Asse, & Moles and Ioshua onely may ascend into Sinai, Aaron and Hur must stay below with the people; one of ordinarie calling, of indifferent learning, of reas-

Gen. 22.5

Exo. 14.12



nable discretion, may reprehend  
the vulgar and send them go-  
ing, but hee must bee a man, a  
man of parts, a man of place,  
a man of spirit, a man of the  
Spirit, that shall mount so high  
to reprooue the learned, and  
say to the great ones goe yee.  
But not to handle this nettle,  
and to let them and their other  
faults goe together with, go ye  
sinners and amend, least in  
the end they heare that terrible  
Itemaledicti, go ye cursed  
and burne, here is yet a grosse  
fault, that to men of dignitie  
and qualitie (such as were my  
Lords the Pharises) extorts  
from



## before the King.

21

from our milde Sauour this reproachfull checke, (but goye and learne what this is)

Shall the Elders of the people, the Rabbins of the Synagogue, the Censors of the world be taxt, be taught, be set to schoole, and to learne what they professe to teach? To finde an ignorant and blockish people were nothing extraordinary, since I say complayneith, that the Iewes were worse then the Oxe and the Asse, and Jeremy, like Diogenes, runnes to and fro and cannot finde a mā. For what indeed can be expected of them whose only ele-

<sup>3</sup>  
The fault.

Isa. 1. 3

Ier. 5. 1

C 3      ment

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Isa. 1. 3

Ier. 5. 1



ment is earth? but to finde fel-  
ly in the Rulers, whose study is  
wiledome, and error in the  
Priests whose professiō is truth,  
this is strange. Are they so sim-  
ple, or this so subtile, that they  
must goe learne, and what this  
is? One would thinke it were  
plaine enough, yet to them and  
to their successors it is a riddle.  
What defect then was it? The  
Schoole-men distinguish, In-  
considerance, Error, Ignor-  
rance: Inconsiderance the  
want of actuall knowledge, or  
that one knoweth habitually;  
error the approbation of a fal-  
sity for a trueth; ignorance  
the

Durand. lib.  
2. d. 5. q. 1.



the nescience, or not knowing of what a man may, and ought to knowe; Inconsiderance, this was not because, it seemes they neuer knew it, or if they did dissemble it; it was not Error, because wee finde not their false cōceit of it; Ignorance it was, because they knew it not as they ought, yet was it no ignorance of simplicitie, for they vvere learned, nor of negligence, for they vvere industrious enough, nor of affectation, for they did not will ignorance, but of obstinacie, because perversly they resisted trueth. And this may be that which Iustin

*Iust. Mart.  
in ex. Gent  
quaest. 140.*

*No. 7. 28*

Martyr names ἀγνοία βελήτη, a wilfull ignorance, which is sometime called knowledge, because of the sufficiency of the meanes, as when our Saviour sayth to the Iewes, you both know me and whence I am, though they knew not, or would not be knowne they knew; yet because they might haue known him by the testimony of Scriptures, the preaching of John the power of his workes, & either did not, or would not; Christ might wel say they knew him, and they yet be sayd, not to know him (as I may so speak with a kind of scientiall ignorance,

rance, or ignorance of knowledge, maliciously resisting, or vilanously dissembling an incontrollable veritie. So they knew this place; for our Saviour sayth not, go and read it.

Osé 6.6

Hee knewe they had often viewed it, and doubtlesse they could the meaning of it: nor goe and learne it, because they knewe it not, but because in their deepe and damned hypocrisie, they so demeaned themselves, as if they knewe it not. For sometime the greatest men are greatest Hypocrites, and the greatest Schollers, are greatest forma



formalists, and howsoever they may know diuersity of languages, variety of interpretations, contrariety of opinions, resolutions of difficulties, (which in some doe neither rectifie the mind, nor sanctifie the soule, but serue rather as meanes of seeming, then signes of being good) they may yet bee sayd not to knowe (this ignorance beeing as much (if not more) in the learned as the vnlearned) and must bee sent vnto the Schoole of grace, to learne what this is. The practicke knowledge of the scriptures, is the perfect knowledge



ledge of them, and the right vnderstanding of Gods will, is the doing of it; and howsoever other sciences & speculations (yea this) may enforme the mind, the skill of doing saues the soule; they may shew the way, this attains the end, they may qualifie, this doth edefie, they may cōmend this amends, they may magnifie in the world, this glorifies in Heauen; for we know who sayth, If yee knowe these things, blessed are ye if yee do them. In vaine then doth the Counsellor knowe the art of state, the Souldier the stratagems of vvarre, the Merchant

Ier. 9  
1. 10. 2

Io. 13. 7

chant the subtilties of trade, the Lawyer the quiddities of cases, the Physicion the symptoms of diseases; yea, and the Diuine the states of controuersies, if with all they knowe not this, therefore go ye, go ye all, (and learn what this is, I will haue mercy.)

II  
An Instru-  
ction.

I wil haue mercy.) When a Prince shall but signifie his minde, men are earnest to know it, ready to doe it, though perhaps it may bee inconuenient, vnpleasing, vnprofitable, but here the King of kings graciously declares his will (ô let vs gratefully obey it!) iust in it  
selfe

selfe. because in it there can bee  
 no iniquitie, pleasing to him-  
 selfe (so it should be to vs) it is  
 volo cum delectatione, ra-  
 ther his pleasure then his will,  
 profitable for vs, for vvhat  
 gets he by vs? It is tibi, non  
 sibi: for thee not for him, hee  
 vvill haue our mercy, that wee  
 may haue his, O then, why doe  
 wee not to haue, vvhy giue  
 wee not to receiue? And  
 though it may bee a true ex-  
 position; I vvill haue mer-  
 cy, that is, I vvill shew mer-  
 cy, as Saint Hierome inter-  
 prets; yet the proper intenti-  
 on and scope of this place is,  
 to

Chrysol.  
 ser. 8.

Hier. in Ose  
 6.



I  
Mercie.

Pineda in  
Iob 30.25

to require mercy. Not to speake  
then of mercy as it is a diuine  
attribute or act in God (that  
is a transcendent) but as it is  
an action or affectiō in man.  
Howsoever it may bee strictly  
defined, to be a pittying, or re-  
lieuing of anothers misery  
yet is it not so straightly con-  
fined, but that it may and doth  
extend it selfe to the vtmost la-  
titude of charity, and compre-  
hend the whole circūference  
of sanctitie. And therefore it is  
observed, that the word which  
out of the Hebrew is transla-  
ted mercy, signifieth good-  
nesse, purenesse, holinesse, as



if they were (as they are) all  
 one: the good man, Mich. 7. 2.  
 the pure, Psalm. 18. 26. the  
 godly, Psal. 4. 3. the merci-  
 ful, saith the Original in all, to  
 shew the largenesse of this ver-  
 tue, that like a great Land-lord  
 hath somewhat in all the ter-  
 ritories of other vertues, both  
 morall, and theologicall, &  
 therefore he saith not faith, nor  
 repentance, nor iustice, nor a-  
 ny of the cardinall vertues,  
 (though hee except none) but  
 mercy; and albeit elsewhere  
 he names obedience, and pre-  
 fers it before sacrifice, (behold  
 to obey is better then sacri-  
 fice)

1. Sam. 15.

22

2  
Whymer-  
ic?

1  
Zanch.in  
Ise 6.

2  
  
sal. 145. 9

fice) yet is it with reference to this : for hee commaunds mercy to be done, obedience that it may be done. It is mercy then that he willes, because to vs it is notius and latius, a thing more knowne, more common, though not in the act, yet in the object; for wee haue alwaies in our eyes those that haue need of mercy: and because to God it is more agreeable, more acceptable, for by it we are most like him, and by likenesse wee best please him. In this we come neere him, but he (may I so speake) goeth beyond himselfe, for his mercy is

is about all his workes, and  
well willes hee that the best of  
his creatures, should be like him  
in the best of his actions; Be ye  
mercifull as your heavenly  
Father is mercifull. He bids  
us not imitate his power,  
which Lucifer proudly aspi-  
ring to was dejected into hell,  
nor his wisdom, which A-  
dam vainly affecting, was eie-  
cted from Paradise, but his  
mercy; which we humbly pra-  
ctising shall be erected and lif-  
ted up to heaven. But that  
we may be mercifull, we must  
first know who are miserable.  
Not every one that is sicke,

Luke 6. 36

D

or



<sup>3</sup>  
The object  
of mercy.

or hungry, or naked, or in  
prison, is simply or solely the  
object of mercy; but many also  
that are strong in body, fat with  
cheare, braue in cloathes, rich  
in lands, free from bands, they  
are sicke in soule, emptie in  
spirit, bare in minde, poore in  
vertue, slaues to sinne. For  
as there is a corporall necessi-  
ty, so is there a spirituall mis-  
ery, and in both there is work  
for mercy; in the one, the rich  
seeing the want of the poore  
may pittie him, in the other not  
knowing his owne may be pittie-  
ed by him; in that the distressed  
hath nothing but what hee re-  
ceiues



ceaves, in this hee hath somewhat of his owne to bestowe, there a Potentate may shewe his bounty; here a begger may giue Cæsar an almes. So then there is mercy to the body, mercy to the soule, and he that doth either, shall haue mercy both for body and soule; that consists in those sixe works, visiting the sicke, feeding the hungry, cloathing the naked, redeeming the captiue, entertaining the stranger, burying the dead; this hath as many formes of pittie, as there be acts of charitie, and all, or more then Saint Paul ascribes to it, is true of

Mat. 23. 35.

1. Cor. 13. 4

*this : it giues, it forgiues] it  
 enuieth not, boasts not, dis-  
 daines not, seeke not her  
 owne, is not angry, thinkes  
 no euill, reioyceth not in in-  
 iquity, suffers all things, be-  
 leeues all things, hopes all  
 things, endures all things:  
 Dooth all things that may  
 done, though for a sinner, for a  
 for a stranger, for anemie,  
 as our deere Lord dooth here  
 by conuersing vvith the con-  
 uerting of sinners, teaching vs  
 to be good with the euil, kind  
 to the vnkind, not as (proude  
 Pharises) contemning, or con-  
 demning those that erre in life,*

Luke 6. 35

or beliefe, but sometimes instructing, otherwhiles admonishing vpon occasion to correcting; if need be reproouing, and when it is requisite comforting: Thus to be a Proteus is no hypocrisie, but perfect pietie. And though, perhaps, there bee not alwaies effecting meanes, God neuer reiects a charitable meaning, it is the minde not the gift, the wil, not the worke, the affection, not the action that God esteeme:; as S. Paul emphatically implyeth commending the Corinthians, for that they had begun not

2. Cor. 8. 10



for there may be doing of good,  
 and no good will, there may be  
 giuing without charity, and  
 curtesie without mercy. In some,  
 either fashion, not compassion,  
 or humor, not vertue, or hy-  
 pocrisie, not christianity pro-  
 duceth, strained, fained, may-  
 med acts of mercy. Such a gi-  
 uer doth but cast of his super-  
 fluity superfluously; but the  
 truly compassionate (like the  
 widow) puts into Gods treasu-  
 rie of his substance really: the  
 one giues externally, the other  
 giues internally, he giues extra  
 semetipsum somewhat without  
 himselfe, this de semetipso, a  
 peece

Mar. 12. 44

Greg.



piece of himself. And howsoever  
this kind of mercy, be proper for  
undeserved misery; yet must  
there bee a pittie even of a iust  
calamity, both in priuate men,  
that in others, see daily Gods  
righteous iudgements; and in  
Magistrates, that usually  
inflict on malefactors deserved  
punishments, except the tres-  
passe be out of compasse, some  
horrid crime against God and  
his anointed, wherein mercy  
would be cruelty, and pittie,  
impietie. There was a king,  
they say, that might not pittie  
his owne sonne, for but suspici-  
on of supposed heresie, and shall

*Arist. Rhet.  
lib. 1. cap. 8*

Psal. 109

any be sorry, or rather not re-  
ioice at the worldly and tem-  
porall confusion of trayterous  
subiects, conuict of unpara-  
leld vilany against God, and  
Prince, and Countrie? To  
shewe mercie to such, were to  
let goe wolues and serpents, &  
to pittie so maliciously and pro-  
fess implacable enemies were  
all one, as to giue an almes to  
the diuel. Therefore, mercy  
must neuer go alone, least, (poore  
Innocent) she be abused; with-  
out wisdom she may be made  
a foole, without courage shee  
may be thought faint-hearted,  
without Iustice shee may doe  
wrong

wrong, and this, perhaps made the Stoicks say, *Mercy* was, *animi vitium*, a meere weaknesse of the mind that might be forced by feare, deceived by flattery, contemned by facilitie. All vertues giue her for her goodnesse an honorable prebeminence, and hee should giue them a gracious concomitance, as being preserved, defended, graced by their assistance; but especially and aboue all vvith Iustice, should shee hold perpetuall correspondencie.

These should bee like the Sunne and the Moone, they are the great lights of the world,  
these



these of a kingdome, and looke  
 what aspect the Moon carries  
 to the Sunne in her motions,  
 such respect should Mercy  
 beare to Iustice in her actions:  
 they travell the world about,  
 and sometimes are neerer, some-  
 times further of, neuer out of  
 distance; so Mercy and Iustice  
 should goe together in due pro-  
 portiō, she may haue her course;  
 not exorbit, secedat, non dis-  
 cedat, shee may goe apart, not  
 depart. Mercy and Trueth,  
 sayth Salomon (not mercy a-  
 lone) preserue the King, when  
 they are diuided the throne  
 shakes, the scepter falls, the  
 king-

Lips pol. lib.  
 2. ca 13

Pro. 20. 28



kingdome faints, and as hee  
sayth — *Violentior armis,*

*Omnibus expugnat no-*  
*stram clementia gentem:*

*preposterous pittie cuts worse*  
*then the sword of an enemy.*

But why then sayth our Savi-  
our, I will haue mercie, and

speakeith not of iustice? Not  
that he forgot it, not that hee

forbids it, not because they are  
incompatible; but knowing how

prone wee are to mischiefe, how  
apt to mistake, how ready to

pretend, the name of Iustice to  
our oppressions, reuenges, rigors,

penalties; yea, and to defend  
them with the buckler of sum-

mum

*Claud. de 6.*  
*Cons. Ho-*  
*nori.*

<sup>4</sup>  
Why not  
iustice.

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minn ius, which then would be  
no iniurie: Hee (1) therefore  
doth not precisely commaund  
Iustice, but purposely names  
Mercy, not as excluding, but  
as exceeding; yet not so ex-  
ceeding, as not participating  
with iustice. For mercy were  
no mercy, if to any it should bee  
iniurie. And, perhaps, (2) to  
allure vs with the sweet face of  
Mercy, to bee in loue with his  
lawe, which though it bee  
all good and godly, most iust  
and true, yet if Iustice should  
haue beene enioyned vs, and  
by Christ the auctor of mercy,  
her sterne visage might easi-  
ly

ly put vs out of countenance,  
cut of heart, vvhereas mer-  
cie animates, incites, acu-  
ates vnto his seruice, vvbose  
will is mercie. Nor onely  
dooth hee set Iustice behinde,  
but that vvhich many would  
thinke should bee first of all,  
the forme of seruice, and re-  
ligious vvorship ( vvhich Chri-  
stians so much glory in ) hee  
seemes to refuse, and to re-  
duce all Vertue and Religi-  
on vnto this, and to cast  
them, as it vv ere in the  
mould of mercie, in vv hich  
if they bee not formed hee ac-  
counts them forged.

There-



Therefore hauing sayd Mercie,  
he hath sayd all, and as if hee  
would haue nothing else, he will  
haue mercy, and not sacrifi-  
fice.

2  
What hee  
reiecteth.

Not sacrifice] Of which,  
that I may quit my selfe with-  
out intangling among so many  
ceremonies, rites, superstitions  
both of Iewes and Gentiles,  
which if I should enter discour-  
se of sacrifices, I could not auoid.  
I will, as by mercy I haue vn-  
derstood all inward worship,  
generally take sacrifice (as it is  
meant) for the whole outward  
seruice of God, euen among  
true Professors, who (if there be  
any)



any so weake) might thinke it  
 strange folly to dedicate Churches,  
 ordeine Ministers, pay  
 tythes, heare sermons, say pray-  
 ers, sing Psalmes, giue almes, to  
 prayse and please God, if hee  
 will none of all this. But it is  
 not his meaning, but the idi-  
 ome of the language, vvhich  
 when it preferres one thing be-  
 fore another, vseth simply to  
 affirme the one, and vtterly to  
 deny the other, as when Iesus  
 sayth, my doctrine is not  
 mine, but his that sent mee,  
 meaning, it is not more his, &  
 it is not you that speak, but  
 the spirit, that is, not so much  
 you

Io. 7. 16.

Mat. 10. 20

Ose 6. 7.

Isid. de O-  
rig. lib. 6. ca.  
19.

you as the spirit. Whereupon  
Saint Augustine and some o-  
thers, perhaps, more respecting  
the meaning then the words,  
read malo, or volo quàm, I  
had rather haue &c. which  
indeed to bee the true sense, the  
words of Ose immediatly fol-  
lowing can testifie : I desired  
mercy and not sacrifice, and  
the knowledge of G O D  
more then burnt offerings.  
Howbeit, if wee speake now of  
sacrifice properly so called,  
certaine it is hee reiects them  
all, but if wee take it v<sup>o</sup>ith  
Isidore acording to the elu<sup>o</sup>o<sup>n</sup>  
sacrificium quasi sacru fac-  
tum,

tum, as it may signifie a holy worke, or religious act; so there are some which God doth absolutely refuse, some hee doth conditionally admit, and some hee doth graciously for themselves accept. The sacrifices and religion of the Gentiles & of the Iews, and of some Christians, whose religion is a will-worship, or rather an ill-worship he utterly reuon- ceth, and of these, as one speaks, he sayth; Nolo contra totum mundum : No, against all the world. Of the Gentiles there is no question they knowe not him, & he knowes not them,

E and

I  
Sacrifices  
absolutely  
reiected.

Musculus  
in Math.

I  
Gentiles.



<sup>2</sup>  
Iewes

and further then his general  
protection of them, he, in a man-  
ner, hath nothing to doe with  
them. Of the Jewes somewhat  
may bee sayd because they were  
once his people, and hee some-  
time prescribed and receiued  
what he now refuseth; and yet  
some thinke (how probably I de-  
termine not) that God did ne-  
uer institute them primarily,  
neither indeed do we receiue the  
precept, though wee read the  
practice; even in the first  
soules of Adam, who in signe of  
gratitude & obedience (it may  
seeme) did voluntarily bring  
their oblations, which then  
God



God reiected in Cain, as worth nothing in themselves, but ratified in Abel, as good with obedience, according to that of Ieremy. I spake not to your fathers, nor commaunded them concerning burnt offerings and sacrifice, -- but this thing I commaunded, obey my voyce. But afterwards, in the degeneration of generations of men, the custome continuing, and godlinesse decaying, they were mis-applied being translated to idols, and mis-vnderstood, being thoght to be all religion. Yet, when it pleased GOD to separate the

Ier. 7. 22

Iewes from the corruption and confusion of the world, he would not alter but order them (knowing that if they might not haue sacrificed to GOD, they would haue sacrificed to the diuell), and did both tolerate and moderate, yea, and dispose their number and fast. 10. but with purpose (beyond their meaning) to prefigure the grand sacrifice of his soule, in which onely hee would bee well pleased, and those should be abolished: and thus our Saviour may plainly & literally mean not sacrifice. But beleeue Christ, whereas God oftentimes denies

denies them, and sometime denies them, hee may speake either positively, in respect of their institution; because, perhaps, hee willed them not from the beginning, or prophetically intending their cessation; because, there should come a time when hee would haue them no longer, or comparatiuely, in regard be absolutely wils, and they necessarily should doe, but now not so, neither doth he admit them; and thus also hee meanes not sacrifice. Neither are those sacrifices or worships in better grace or acceptance with him, which some Christi-

3  
Papists.



Colos. 2

Kennit.  
Examperte  
1. de Ap.  
qu. 2.

Deut. 12. 8

ans of their curtesie bestowe on  
him crosses, holy-water, ba-  
bies, relickes, scourges, hayre-  
cloathes, pilgrimages, vomes,  
oblations, supererogatio, which  
as they are not required, so  
are they not receiued. These  
are sarcasmi diaboli, trickes  
to make the diuel laugh, not  
works to please God. Foolish  
cloystrel, phantastick, Ana-  
choret, pharisaicall papist.  
Why do you make and vse, and  
giue a witlesse, fruitlesse, thank-  
lesse sacrifice to him that sayeth:  
Yee shall not do after these  
things-euery man what see-  
meth good in his owne eyes  
.. but



-- but whatsoeuer I com-  
maund you, take heed you  
doe it. *That which hee dooth*  
*aduiſe you may bee ſure w<sup>ill</sup>*  
*please him, but what you deuise,*  
*at the beſt is vncertaine. Ther-*  
*fore take a wiſe-mans counſell:*  
Be more ready to heare (*that*  
*is to obey*) then to giue ſacri-  
ficium ſtultorum, the ſacri-  
fice of fooles; *for of this al-*  
*ſo our Saviour ſayth not ſacri-*  
*fice.]*

ver. 32

Eccl. 4. 17

And yet there is one kinde of  
ſacrifice more, which I am ſure  
he will not haue; neither haue  
I read or heard that euer it was  
offered till of late, and then

4

Traytors.

E 4      t banks

Pro. 15. 8

2  
Sacrifices  
admitted  
conditio-  
nally.

(thanks to his mercy) it was not accepted, a sacrifice of gun-powder, wherewith prodigious Parricides once, and at once, would victimate a king, and sacrifice a state. But God, as he doth prohibit, so may he ever inhibit such sacrifices, and confound the sacrificers: for this is sacrificium improborum<sup>a</sup>, nay reproborum; a sacrifice of the wicked; yea of the damned, and with abomination he sayth of this not sacrifice]. Now for those which he doth conditionally admit, briefly it is the whole outward religion of his faithfull people,

people, whose service, rites, worships, ceremonies, how goodly, how godly so ever seeming, hee takes not but as annexed, or conioyned with the inward, & spiritual worship of the soule for God is a spirit, and cannot bee truely and properly serued but in spirit, with a heartie feare, a holy sense, a perfect reuerence, of which religion may be a signe to men, no testimonie to God. To withdraw them therefore from a senselesse error, who with the Pharises might thinke they had serued GOD effectually, if they had kept orders strictly, and to shewe that

Io. 4.

↑  
Outward  
worship inferior to  
the inward.



that religion is Vanitie where  
there is not sanctity, & he doth  
so exact the one, as that hee  
seems to exauſtore the other;  
yet but in respect, for there  
must be an outward forme to  
the end of the world, which be  
it neuer so necessarie, the in-  
ward is more necessary (1) as  
being spirituall & sutable to  
God; the other of it selfe is but  
indifferent, or respectiue-ly ne-  
cessary for this; this is simply  
necessary for vs, neither ab-  
solutly necessary for God. Hee  
hath no need of righteousness:  
neither is hee benefited by our  
goodnesse, more then the foun-  
taine



taine, that a man drinckes of it,  
or the Sunne, that men see by it:  
yet of the two the seruice in spi-  
rit is better; not only because it  
is spirituall, but also (2) for  
that it more immediately pro-  
ceedes from the fundamentall  
lawe of incorrupted nature,  
which dictates to the heart  
principles of pietie, & inscribes  
(though darkly) the characters  
of diuinitie, to which the posi-  
tiue lawe of God and man pre-  
scribes a forme, and sets an or-  
der, and so concurring they  
make a compleate worship, but  
diuided & compared, that is  
but the adiunct, this the es-  
sence,

3

*Augustine.*

2

Yet the  
outward  
not to bee  
take away.

sence, that is subordinat, that  
immediat, that is cōmon to a  
multitude, this is proper to the  
soule, and (3) when the outward  
worship of God (whose chief end  
is, vt cōsulamus proximo, to  
edefie one another) after it hath  
lasted a time, and serued the  
use of man shall end with the  
world, spirituall adoration, di-  
uine worship, perfect charity  
shal endure with the soule for e-  
uer; but till then they must  
keepe companie together. And  
let no botching Schismaticke  
goe about to mend it, nor law-  
lesse Libertine to corrupt it,  
nor glosing hypocrite to abuse  
it,

it, nor ravenous spoyler to annul it, thinking because hee will not haue sacrifice hee will haue any thing, or nothing, or, perhaps sacriledge. Therefore doe vne vvith these Churches, aduaie vvith their livings, what should Ceremonies doe? wee will serue God in spirit; but it must be in trueth to not in theft. But Io. 4. 24. the best is, Christ sayth not volo sacrilegium, nor sacriledge, but mercy, pietie, charitie. Beware then of it, for though it may seeme a sweete spoile, yet will it proue as pernicious as Achans vvedge,  
or



Why then<sup>3</sup>  
not mercy  
and sacri-  
fice?

or as fatal as that lucklesse belt  
to Turnus which bereaved  
him of his life, that otherwise  
should haue beene spared; so  
Christ when hee would grac-  
iously pardon, beholding, per-  
haps the stolen cognisance of  
his beloued spouse, may take a-  
way his mercy, or adde a ven-  
geance further ( -- Pallas te  
hoc vulnere Pallas Immo-  
lat - ) one torture more for this.  
But that men may not mistake,  
why then sayth he not & sacri-  
ficiu? I will haue mercy  
and sacrifice? Not that hee  
will not haue both, and both to-  
gether but (1) to signifie the dis-  
proportion,



proportion, that mercy is so farre beyond sacrifice, and inward puritie above outward ceremonie, that it is scarce fit they should goe in equipage as fellowes, though it be necessary they should goe together like friends, an inferior with his better, and (2) to qualifie our opinion, which, yet in many, notwithstanding all demonstration, thinkes formality to bee religion: but how easily they should wee deceive our selves, if Christ had equalled them? And how might wee then with better pretense then the Iewes expostulate with him, wherein have  
wc

3.

wee wronged thee ? Why  
 haue wee done thus, and  
 thus, & thou regardest not ?  
 And vvhich is not a reason of  
 least importance (3) to shew  
 there may bee, sometime, an om-  
 mission of the outward act of  
 Religion without impietic, but  
 to doe a better act of charity;  
 as when the case stands, a  
 man must not come to Church,  
 or not helpe an afflicted bro-  
 ther, or not doe such and such  
 a charitable (I say not profita-  
 ble, not worldly, not idle bus-  
 sinesse, o that these did not more  
 often stay vs ! ) then God saith:  
 I wil haue mercie not sacri-  
 fice,

4

Outward  
 worship  
 may some-  
 time be o-  
 mitted.

fice, doe the good, come not to Church: for though this be the Common worke of the Sabbath, that is the proper worship of God. And yet further (let no howering Vulture catch this baite, that is, swallow my words with greedie error) a necessitie may come when of things consecrate to Religion, there may be, I say not an alienation, or expilation, but a conuersion, or rather a diuersion to other vses without sacriledge, but by Gods Proprietaries in them, for a season, in an extremitie, for Gods greater glorie. So Saint

F

Ambrose



*Ambro. de  
Offic. lib. 2.  
c. 28.*

Ambrose saith it is lawfull to  
sell the vessels of the Church to  
redeeme captiues, or feede the  
hungrie, and that then they are  
put to the best use, when they  
doe that which Christ did, re-  
deeme, and saue from death.  
then is it the cup of Christs blood.  
Cum calix ab hoste redimimus  
quod sanguine à peccato re-  
demit, when the cup shall save  
them from the enemy, when  
the blood hath redeemed from  
sinne. And we reade in Mal-  
mesburie that Ethelwold  
Bishop of Winchester and  
King Edgar, sold the plate  
and furniture of his Church  
relics

*G. Malmesb.  
de gest. Pöt.  
Angl. lib. 2.*



relieve the poore in a great famine, thinking it unfit, that the liuelesse temples of God should abound with riches; and the liuing temples of the holy ghost starue for hunger. if God in this case will dispence with the goods that are giuen him, how should others dispose the riches that hee hath giuen them? Yet least any should think that hereby I weaken the authority and reuerence of religion, I in maintenance and honour of it auouch that howsoeuer occasionally it may be omitted, and ordinarily must be submitted to mercy and

F 2      charity,

<sup>S</sup>  
Outward  
Religion  
sometime  
to bee blest  
before  
mercy.

charitie, yet in an absolute and  
peremptory necessitie when  
the whole worship of God shall  
lie at the stake, and be in daun-  
ger either to be altered by he-  
retickes, or abrogated by In-  
fidels, or but the violation of  
the least part of it shall by Ty-  
rants be forced vpon vs, in de-  
spight of God and Religion;  
then may we passe by our father,  
neglect our mother, not care for  
our brother, withhold from the  
poore, and though the reliefe &  
life of kinne, and friends, and  
neighbours should depend on it,  
yet must we preferre, & preserve  
the least iot of Gods worship  
from

from contemptuous profanation, with neglect of others, losse of goods, certainty of death. And this our Saviour seemes to signifie, when his Disciples chid the woman, for powring the boxe of ointment vpon him, & sayd: What needed this waste? it might haue been sold & given to the poore; for he sayd, she hath wrought a good work vpon me, quasi diceret, as if hee should haue sayd this occasion, or opportunity, or necessitie of honoring me thus, is not vsuall, but when it is, relinquendi sunt pauperes, let the poore alone.

Mat. 26. 8

Dom. Pan-  
nes in 22. q.  
81. citeth  
Hierom for  
this



So in this exigent, though it  
seldome happen (and seldome  
or neuer may it happen, if so  
please God) yet if it should, the  
honor of GOD which is the  
height of charity, should car-  
ry it both from mercy to o-  
thers, or pittie to our selves.  
But in the while, let vs like  
true Christians put both toge-  
ther. Yea, let vs but doe the  
one, and wee shall keepe the o-  
ther; let our actions be good,  
and our religion shall be sure;  
let our conuersation be accep-  
table, and our Church and  
State shall be inuolable. Let  
vs offer to God our soules and

our bodies, our inward affecti-  
on and outward devotion, a  
perfect heart, and a right faith,  
a sincere conscience, and a re-  
ligious profession, so it will bee,  
solenne sacrificium, a so-  
lemne sacrifice, which God will  
then without condition, as  
graciously accept, as those,  
which for themselves, he likes  
and takes. Of which not to  
speake of the sacrifice of sacrifici-  
ces, the propitiation for our  
sins, nor of the sacrifice of  
praise & thanksgiving, a gra-  
tulation for his benefits, nor of  
the sacrifice of contrition, mor-  
tification, martyrdom, the  
F 4 immola-

1. Sam. 9. 12  
& 20. 20 29

<sup>2</sup>  
Sacrifices  
accepted  
graciously  
for them-  
selves.

Psal. 50.  
14.

Rom. 12 1.

*Aug. de civ.  
Dei. lib. 10.  
ca. 1.*

immolation of our selues, amongst all not the least respected, is this sacrifice of mercie, an oblation for our selues, which Christ dooth here institute, or substitute for sacrifice. For he wil haue mercy, & not sacrifice, taking it; sayth S. Austin, pro sacrificijs & pro sacrificijs for sacrifice, & a sacrifice, if it bee done with relation to him, if not, it is no sacrifice. If it be meere compassion, it is but humanity; if to gratifie another, it is but curtesie; if for fashion it is but vanity; if for estimation, it is but hypocrisie; if in faith and truth



truth it is christianity. Thus  
wee see how it is with God and  
our religion, vult, & non vult,  
he will, and he will not; he will  
haue it in deed, not in shew, in  
sanctity, not in ceremony, in the  
inward parts, not in counte-  
naunce, and tongue, and ge-  
stures; he will not haue a ben-  
ded knee, but an upright heart,  
not dejected lookes, but correc-  
ted manners, not prostrated  
bodies but humbled soules, and  
when these things are within,  
then hang up your signes.  
But a Church-papist, a de-  
mure Atheist, a sanctified V-  
surer, a precise wanton, a de-  
uout

without flanderer, a religious hypocrite, that can be a traitor in his heart, a Turke in his beliefe, a Harpie in his deeds, a Sybarite in his lusts, a murtherer in his thoughts, a dissembler in all; and yet upon Sabbaths and festivals, dare come into Gods house, unto Gods table, and stare him in the face as confidently, as if they served him faithfully, he knowes them (and they shall know) he hates them. Though this bee a world of shadowes, a theater of disguises, a mappe of colors, a shoppe of complexions, a schoole of hypocrisie.

ſie; yet a time will come when in the Court of heauen all maskes ſhall bee put off, ſaue the weyle of rightcouſneſſe, no fucus ſhall ſtay on, but the tincture of Chriſts blood; no habit, ſhal be in faſhion, but a robe of innocency; no Crafts-maſter ſhal get in, but a plain chriſtian. If therefore there be any knowledge, if any faith, if any feare, if any reuerence, if any hope, let vs ſeriously endeavour to doe what we know, to expreſſe what we beleue, to avoid what wee feare, to loſe whom we reuerence, to obtaine what we hope.

And



howt flaunderer, a religious  
 hypocrite, that can be a tray-  
 tor in his heart, a Turke in  
 his beliefe, a Harpie in his  
 deeds, a Sybarite in his lusts, a  
 murtherer in his thoughts a  
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 pon Sabbaoths and festiualls,  
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And

Psa. 116. 10

And because all men are lyars; and the best of vs seemes better then hee is, and none of vs can offer vnto thee, o God of truetb, that perfect worship which thou requirest: graunt of thy mercy that wee may give that reasonable sacrifice, which thou acceptest, euen for Christ Iesus sake, to whom with thee and the holy Ghost, three Persons and one God, be all honor, glory and dominion, for euer, and for euer. Amen.

Deo gloria tibi venia.



THE  
PARABLE  
OF THE  
UNCLEANE  
SPIRIT:

Pithily opened, and plainly  
applied; wherein is shewed Sa-  
thans possession, his dispossession,  
and repossession.

A worke needfull for these secure times, in which  
the most neglect the meanes of their salvation.

*1 Pet. 5. 8. Be sober, be vigilant, because your  
adversary the devill, as a roaring Lyon, walketh  
about, seeking whom he may devour.*

*August. Epist. 7.*

*Ego ex eorum numero me esse profiteor, qui  
scribendo proficiunt, et proficiendo scribunt.*

Preached, and now published, by *Edmund Cobbes*  
Minister of the Word of God.

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